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HIS HIGHNESS THE KHEDIVE.

[NOTE.—An extract from an Arabic ode which, in honor to the Khedive, was printed in letters of gold. From the ancient Persian comes the word *Khedive*, meaning prime minister, possessor and lord, and none but Tenfik, whose name signifies *fitness*, and his father, Ismail Pasha, have borne this title as rulers of Egypt.—ED.]

At a glance toward the sweet shining one,
Tears of love run down as pearls.
He is as a famous land to whom the honorable people are drawn.
Love makes it easy and and affection drives them.
And if any one is detained he sobs,
As did Mepnoun when anything closed his way to Deilah.
He is as constantly ready to make all happy who intend dwelling there
As sounds the trumpet in Alexandria which proclaims his presence
In the days of the descent of the pestitence and other evils
"His goods were acceptable and his market high,"
And I see that all the inhabitants of earth
Fear to be separated from his tribe and army.
His enlmies desire his overthrow,
But He who raised the heavens upholds him,
And his own "fitness" protects him!
An honorable lord, his refinement is his boast,
Whatever is new in praise or beauty was his of old.
Happy is the ruler who governs the people with wisdom.

Translated by M. IBRAHIM MOOSA.

MOHAMMED TAWFIK, KHEDIVE OF EGYPT.

REV. ANDREW WATSON, D. D., OF CAIRO.

MOHAMMED Tawfik, the present Khedive of Egypt, was born in the year 1853. His father was the intelligent, energetic, unscrupulous Khedive Tsmail to whose reign are to be attributed the many and valuable improvements made throughout Egypt during the last 25 years. His mother was a slave and was entitled to the position of fourth wife on account of this son, a position to which, however, Tsmail was not desirous of promoting her, as he never showed the mother and child much favor, neither was it his intention in after years that this son should be his successor. The lad, when of a sufficient age, was not sent to Europe to be educated as were his half brothers Hassan and Hassein, but received all his training at home under private tutors.

Notwithstanding the father's preference for his other sons, Providence had destined this one to be the Khedive of Egypt, and the father was the unwitting means ef securing the succession to him. The law of succession to the throne gave the right to the eldest male descendant of Mohammed Ali. In accordance with this law, Tsmail's uncle, Halim, had the right to be the successor. Tsmail detested this uncle and entered into negotiations with the Sultan to change the succession to his own family, not naming any particular son. By "liberal largess" (they say $15,000,000) and "still more liberal promises" he secured his object and the powers of Europe ratified the change. When, however, the time came for naming the son who should succeed him, Tsmail was compelled, much to his chagrin, to name his eldest living son, in accordance with European custom, and thus the neglected Tawfik became the heir apparent.

When Tsmail became involved in serious trouble with France and England and matters came to a crisis, the Sultan was asked by these two powers to depose Tsmail and appoint his son Khedive. This was done on June 20, 1879, Tsmail abdicating, by compulsion, in favor of Mohammed Tawfik. I was present in Cairo at the time and the excitement was intense. When Tsmail left a few days later there was joy in all hearts, except in those of his immediate household and his courtiers, for Tsmail, notwithstanding his intelligence, was a cruel tyrant.

Thus the present Khedive was left nominally ruler of Egypt but really shorn of every vestige of power, the dual control of England and France taking the initiative and the direction of every thing. With considerable tact and wisdom, he managed to steer clear of the jealousies of the English and French consuls and to pass through the troubles connected with the Araby rebellion without either showing favor to acts of cruelty and injustice, or indifference to any efforts which might improve the condition of his people.

He was married to Princess Amina, the eldest daughter of El Hami, the only son of Albas Pasha, who was the 3rd of the reigning dynasty. Unlike his father, Tawfik Pasha has only one wife, and, as far as I have heard, is very happy in his family relations, there being no occasions for the unhappy quarrels and dark deeds which flurished in the palaces during the reign of Tsmail. His features are regular, his size medium, the color of his skin perhaps a shade darker than that of the average American, his eyes dark. He would generally be called good-looking, is simple in his tastes, kind, even tender-hearted; incapable of the deeds of plunder and cruelty attributed to his father; religious almost to super-

stition, but not fanatical. It is generally admitted that he lacks energy, decision, determination but, it may be added, that, in his present position and surroundings, he has no occasion for these qualities. Though he has neither the general knowledge of the world and its government, institutions and manners nor the discernment and insight into human character which his father possessed, yet he cannot be said to be either stupid or wanting in general intelligence. His character is admirably adapted to the present situation in Egypt, and although he is not at all popular with his people, still I believe he has their welfare to heart and takes a deep interest in them.

At the time when the cholera was raging ir Cairo, a few years ago while he was in Alexandria, instead of fleeing to Europe, as his father did on a similar occasion in 1865, he remained in the country, and when the epidemic was at its worst, he quietly announced that he was going to Cairo. There was consternation among the suite, who thought they would be bound to follow. "I am going. Arrange among yourselves who shall accompany me," he said. And when the brave little lady, the Khediviah, announced that she too was going, who could hesitate? At Cairo he drove to the cholera hospitals, spoke to the patients, enquired minutely into their condition and comforts without manifesting a particle of fear. I relate this as an instance of his interest in the people's welfare and his moral courage. If he cannot be said to have done great things for Egypt, like his father, it can at least be said that he has done them no harm, for he cannot be held accountable for the wrongs that exist, while he has shown his readiness to second any movement for the development of the material resources of the country and the diffusion of education among the people.

HOW SHALL WE ANSWER THE MASTER'S CALL FOR REAPERS?

By Mary F. Clements read at the L. P. Convention at Bethel, Conemaugh Presb., Sept. 29, 1887.

CHRIST says, "Lift up your eyes and look upon the fields, for they are white already to harvest." We are not only to look upon the fields, but we are to work in them.

When our fields of grain are ripe, we do not sit with folded hands and look at them, but we see to getting reapers to take off the grain. And how anxious the farmer is to have his grain gathered into his barn in good time! What progress has been made in machinery for the gathering in of grain! With the modern machinery the fields are full of reapers, who gather up all the golden grain. This is right. But while we are making such progress in temporal things, are we making the same progress in spiritual things? I fear we are not. The best church machinery ever invented fails to take up all that belongs to the Lord. It takes a very fine rake and some hard raking and scraping to gather up all the belongings of the Lord. In this great Harvest Field of the Master how are we going to get reapers? Christ has called for the reapers. He says, "Go ye into all the world and preach the gospel to every creature," and, my dear friends, there has never been a time in the history of Christian missions, or in the history of the world, that this call comes to us with more force than at the present time.

"The fields are white already to harvest," millions of precious and never dying souls are waiting for the blessed news of salvation. It is true much has been done towards answering this call, but we are only to lift up our eyes to see

the great amount of work yet to be done. Yes, "The harvest truly is great but the laborers are few." The Ladies' Missionary Society has done good work. Yet if we read what is to be done we feel as though we are not doing half enough. True we cannot all be missionaries to foreign lands, but we can help send them. And when we send them let them have our aid in both temporal and spiritual things. When we pray for these missionaries and for the ingathering of souls have we fullfilled all our obligations to the Master? God *can* work without means, yet he does most certainly use means for the accomplishment of his plans.

Yes, the missionaries need our prayers, but our prayers must be prefaced with the means to accomplish the work of gathering the sheaves. The prefacing of our prayers with liberality is shown very nicely in the little poem, "Prayer and Potatoes." An old lady who was very destitute had nothing to eat for weeks but potatoes. Her store of potatoes was now ended; she was in a state of starvation. She thought of the deacon always ready to preach and pray, whose cellar was full of potatoes, so she sent for him He came and asked her what her chief want was. She, expecting a grant, answered potatoes. But the deacon's religion did'nt lie that way, so he began to pray. He prayed for patience, goodness, grace, peace, etc. to be given her, but after each petition the old lady audibly sighed, "give potatoes," He finished his prayer and started for home, but the old lady's request rang in his ears. He could not sleep that night. He arose and took her some of his best potatoes. Then asked if he might pray. "Yes" said she, "now you may," And that old deacon made the best prayer he had ever made in his life. So it is, my friends, in this great missionary work, We may pray for the heathen. We may pray for the guidance and success of the missionaries, but *do not let us forget the potatoes.* Now do we give them as much aid temporally and spiritually as we can?

Did you ever think that we must meet these people who have never heard of Jesus at the judgment bar? We have but a short journey here, and you and I have an account to render. We need none of this world's goods to fit us for the near country. Then why return only one dollar to God when we by a little sacrifice can give two? How then may this call be answered?

Self denial will enable us to answer the call for reapers. In some way the call of self denial comes to each of us. For instance, there is a very interesting book, I must have some article of dress or piece of jewelry I want. I know I ought to give more to the missionary cause, but I will get these things now and perhaps I can give more next year. Ah! no, that will not do. The fields are white *now* and will we let all this golden grain go to destruction for a few little luxuries? We pay high for anything we value highly and think we do well. How much is a soul worth? How large a piece of self denial are you willing to give for a soul? The harvest is here. You ask yourself the question, how much can I give or what can I do towards taking off this harvest. You look in your pocket-book but find little there. You think it is fall now, winter will soon be here. My wardrobe is to replenish. Christmas is coming on and I have so many to remember. Times are hard, "Charity begins at home;" so the 5oct., $1.00, $2.00, or whatever it may be, finds its way into the missionary box, but it has not the stamp of self denial upon it.

Then there is your neighbor perhaps struggling hard to make a living. The call for reapers comes to her. She thinks of all the wants of her family. What can she do? After days of anxious thought she touches the little sum laid up for a winter's dress. This, dear

friends, isself denial indeed well pleasing unto the Lord.

Why should we answer this call for reapers? 1st, Because God is calling and it is our duty to answer; 2nd, because of the great importance of this work. God has given to the United Presbyterian church two important mission fields, India and Egypt, India alone having a population of over 240 millions. God is opening up new fields every year, fields so needy from which we hear the cry from the people and our missionaries for us to come over and help them. And while our missionaries work in that branch of the vineyard they will look to us, pleading for us to aid them in this great harvest field. We have great encouragement in this work. In India the last year 1934 persons confessed Christ. The native church grew from 2176 in 1885 to 4019 in 1886. And I think this should encourage us to do still more when we see God is rewarding our labor so abundantly. We are continually hearing calls for more laborers, but have not the necessary funds for sending them.

Rev. D. S. Lytle, of the Sialkot mission district, said in his report: "When so many all over the field are coming into the church and the numbers swelling so rapidly we are led to ask what will be the future, how are all these souls to be cared for and taught, how are they to be fed the meat and milk of the word? The supply is abundant but the channels for supplying are largely wanting." The women from Japan, China, India and all other heathen countries are crying for education and advancement, which can come only through the gospel.

The Zenana work, I believe, is doing good, for by educating and converting the mothers is the surest way of converting the children. O, my friends what a call is this! And cannot we appreciate the fact that never before in the Christian era, God has given us such opportunities to work in his harvest field. The helplessness and hopelessness of these degraded sisters should awaken our sympathies and stimulate us with zeal and earnestness so that we may endeavor to answer this call by opening not only our hearts but also our pocketbooks.

"Africa, the dark continent, is stretching forth her hands to God, and India is crying for help." Shall we meet them with only a few laborers, or an empty treasury? Shall we let there precious and never dying souls for whom Christ shed his own most precious blood perish for the lack of the bread of life?

"The Master calls for reapers,
And shall he call in vain?
Shall sheaves lie ungathered,
And waste upon the plain?

No, my dear friends, let us be up doing answer this call *promptly* and do all we can *willingly* for His sake. And don't let it be said of any of us that the Master has called to us in vain. While I have been speaking mostly of Foreign mission work, I would not for a moment think of underrating the value of Home mission work. We can all recognize the great importance of this work.

There is very much to be done in our own land. Look at our western states, settled largely by foreigners and young people starting in life, whose great aim is making money; if these people do not have the opportunity of hearing the gospel preached they will become careless and indifferent about their soul's welfare. And then we do not have to go to the western states or cross the mighty deep to find persons ignorant or careless and indifferent. We have them right around us, yet we have a backwardness about speaking to them of Christ. This is not right. Are we ashamed of Christ, ashamed to speak of Him to an erring brother or sister? If we do not this, we are disobeying a call. We can find mission work no difference where we go.

"The harvest field is this world of ours,
With its grief and pain and care,
Who soothes a pang or wipes a tear,
Reaps for the Master there."

Let us then in what ever situation in life we are placed, feel that we can do something for Christ. Let us talk about this great work to our neighbors and friends and always hold ourselves in readiness to do what we can for the Master when an opportunity presents itself.

It is said of the Moravians that the duty of evangelizing the world is so lodged in their thoughts that any one entering upon the work of converting the heathen never creates any surprise.

A Moravian was one day asked, Can you go to Greenland tomorrow as a missionary? He immediately replied if the shoemaker can finish the boots I ordered of him tomorrow, I can go. Let us then follow his example and obey promptly, when called upon to do any good work. Let us answer by doing all the good we can whether at home or abroad, Work willingly. Give as the Lord has prospered you. Remember that promptness in obedience to any of God's calls are always best. It is true we have many causes of benevolence which demand our aid, but none more weighty than the home and foreign mission cause. For Christ's last divine command was, "Go ye into all the world and preach my gospel to every creature."

But, my dear sisters, in endeavoring to answer this call for reapers let us remember that God has given to each one a very precious sheaf, our own soul. May none of us be of that unfortunate number who will have to take up that doleful lamentation, "The harvest is past the summer is ended and I am not saved."

GREECE.

GREECE to the student and scholar is a land of peculiar interest, yet from the time Paul preached the unknown God in the midst of Mars hill to the present it has been given to idolatry and superstition. Even now travellers tell us two evil influences are contending for supremacy.

The Greek church, though divested of much of its power and position, still arrogantly claims allegiance of the people. Its worship is a mass of ceremonies, consisting largely of lighted candles, of kissing the pictures of the saints and making the sign of the cross without feeling or solemnity.

On Sabbath vendors of rich goods, wares and foods, arranged in booths in a line extending from the very walls of the church, thus forming a market with its bustle and trade, contend with the religious services for the attention of the multitude, who alternate between the two. After a time a priest, holding aloft his silver salver containing the sacred symbol, leaves the altar and distributes the broken bread among the chattering, trading crowd within, then passes through the door and serves those whose love of traffic and gain prevent their entering the church to receive the eucharist.

Such worthless and irreverent mummery has little to commend itself to the thoughtful and intellgent, and the university students, disgusted with the idle, unmeaning services are largely infidel. Although interest and position induce many to conceal their sentiments, this skepticism is so widely spread as to considerably check the arrogance of the church dignitaries.

Meantime the Presbyterians, Methodists and Baptists have organized churches and schools in the interest of their respective denominations with considerable results. The influence of the

Greek church is exerted against these schools, frequently causing their discontinuance. E. P. P.

THAT is the most efficient organization which compels the most effective use of the individual force.

"MY NEIGHBOR."

THEY lived just across the way from us, and perhaps for this reason, I did not feel in duty bound to be very neighborly. I had all my life been saying to myself, in answer to the question,—who is my neighbor? "Why, the great broad world, not just the people who live next to us." And so perhaps not unnaturally, in steering clear of one very common error, I fell into a worse, if a less frequent one.

The Warrens did not interest me. They held their heads so high when I chanced to meet them on the street, that in spite of my five feet six inches, I felt quite meagre, and as far as social calls went, when I heard that even the Aubreys and the Lelands were forced to be content with at most three calls a year, and that the Langs and the Fosters never crossed the threshold of the brownstone mansion, I banished from my mind the passing thought of even formal sociability, and turned to my usual correct interest in my city neighbors, and to a very unusual burning interest in my heathen Japanese neighbors.

We were holding a missionary bazaar that winter, and as a pleasant close to a very successful two months' work, we invited an enthusiastic missionary worker to come with her helpers, and hold in our church a sort of a missionary convention.

We had had three days of what was really a genuine soul-stirring feast, and we young people were gradually reaching a degree of white heat enthusiasm. We were willing to leave home, friends, native land, *everything*, if only we might stand on Japanese soil, and preach Christ to the cultured heathen of Japan. Home duties, night schools and Sabbath-school classes did perhaps loom up before some of us, but as one speaker after another cried, "Oh, for consecrated workers for the perishing millions of Japan," we gradually lost sight of these small items, and, in the intense burning enthusiasm of the hour, many of us laid our all on the missionary altar, willing that our Master should use us if necessary in the conversion of all heathendom.

Perhaps it is well at times for us to fall from a great height—we have some bruises then to remind us of the mountain top, and to make us more contented with the quiet level plain. Just as Mrs. Peters was about to close the convention, a bright little woman stepped to the front and begged to be allowed to say a few words to the young people.

"Young ladies," she said, "some of you may one day go as missionaries to Japan—I pray God that from these rows of bright girl-faces some may hear the call to go work in the missionary vineyard, but to most of you the call will simply come as a commission from your Master to remain quietly at home."

This was how she began, and you imagine how we brilliant foreign missionaries collapsed suddenly into common everyday girls, who must bake and sweep, pay calls and teach small Christianized boys; in fact, embrace as our all "the common round, the trivial task." As soon as she had got us off the mountain top, this wise little woman began to point out some of the pleasant but little-trodden paths of the plain.

"Some of you," she said, "forget that the people who live on the same street with you will rise up to condemn you on

the last Great Day, just as surely as the heathen of Japan. What are you going to do about it? Are you ready to redeem the time in an honest, sensible fashion; ready to preach the Gospel to the people who walk past your homes every day? My dear girls, are you ready to go down on your knees before God this night and ask him whether he has not work for you to do right on your small block or street; are you?"

We sang the doxology then, and in half an hour I was home in my room, wondering what missionary work the Lord had for me to do. On my knees I said,

"Lord Jesus, I'm ready to go to those two Irish families at the end of our street—what can I do for them?"

But no happy answer or assurance came to me, and what seemed stranger still, every time I cried, "My Father, lead me," that Warren family rose up before me. I told myself again and again that to break society etiquette with people like the Warrens could do no possible good, but still the call came, and the end of it was that one Saturday afternoon I donned my new brown suit, and card-case in hand, crossed the street to the Warren mansion. I fancy that when we have gone as far as we can, the Lord will undertake our cause, and not till then. I could put on my things, walk across the street and ring the Warren bell, but I could not speak with a wisdom that should bring forth fruit. So I sat in the richly furnished drawing-room, waiting very nervously, it must be confessed, for Miss Warren to descend. I asked the Lord to take me into his hands and use me as seemed to Him good.

We talked common-places, and of course, in my usual blundering fashion, I was fretting because no chance to preach Christ came, when suddenly looking me very straight in the face, Miss Warren said,

"Will you think me very rude if I ask you why you came to see me to-day?"

"Because I wanted to win you for my Master's work."

Perhaps it was a strange answer, but I shall always think that the words were not mine. True, Miss Warren only said,

"Thank you; I must give you credit for honesty at least," and then the conversation turned, and in a few moments my call was over; but in the care of the Great Gardener my tiny seed did not perish. Just as I was starting for a meeting one afternoon some two weeks later, Alice Warren was announced. We had a very pleasant, cordial little talk, and as she rose to go, I asked her rather timidly if she would not accompany me to the meeting.

"Do you really want me to go?" she asked.

"I think the Lord wants you to go," I replied. A strange look came into her eyes, and seeming to come to a sudden decision, she said,

"Miss Nellie, I may as well be plain with you. Society never gave me pleasure. I despised its empty forms, and since coming to M—— I have utterly ignored its claims. As far as my religion goes, I don't think I've got enough to effect me one way or another. Now tell me, is there really something beside this dull, lifeless existence, something that will really make me happy?"

I couldn't help putting my arms round her as I said,

"Why, you dear child, there's work for you to do, work that is suffering just because you won't put your hands to it; and as for the happiness, I can only say that if you don't find joy and gladness in your Master's service, you're different from most people."

I wish I could tell you how that girl's face lighted up, and how she went with with me to our Union Meeting, and how the work and the happiness came.

To-day Alice Warren is president of our Young People's Meeting, a leader in our Sabbath and night schools, and altogether one of the grandest home missionaries that I know of.

So much for my experience. And now, ye zealous missionaries, what wait ye for? The fields are white unto the harvest. In China and Japan? Yes; but not less at home. Shall it be said of the far-away heathen we have neglected the nearer duty? Shall the last great day reveal our next door neighbor hungry, because we clothed him not?—

Christian at Work.

For the Women's Missionary Magazine.

DO MODERN CHURCH ENTERTAINMENTS SQUARE WITH THE RELIGION OF CHRIST?

True religion is pure and undefiled, is self denying, cross bearing, world crucifying, and has nothing in common with Satan's kingdom. Christ said, "My kingdom is not of this world." You may search the gospel and the epistles, indeed the entire scriptures, without finding a single case where carnal and spiritual minds mingle as one in the service of God with the approval of the Master. The entertainment and the amused stand over against charity and the Lord Jesus. We are taught that the sole acceptable motive power in obedience must be "for Christ's sake" "In His name," whom God also hath highly exalted and given a "name above every name." "The Lord is my portion,"—the believers therefore, "freely ye have received freely give." The Lord loveth a cheerful giver." "He that giveth let him do it with simplicity." "The love of Christ constraineth us." "Ye are not your own." "As a man thinketh in his heart so is he." "If I regard iniquity in my heart" and give for self, "the Lord will not hear."

Now ask those Christians to be entertained, if they will contribute their investment in tickets for the support of missions or any other charitable object *without* the entertainment and nine out of every ten will answer, and some very emphatically, No. *Nine* tenths of the money then is spent, not for Christ but for self, and only *one* tenth for his sake; if indeed that part is not totally vitiated by coming in contact with the corrupt portion. It does seem strange that so many Christians cannot understand that God's kingdom is a spiritual dominion; missions a spiritual enterprise, to be sustained by spiritual laborers in the use of spiritual mean. Now realize that He can multiply a mite into a million, if need be, while he can entirely ignore the tainted billion with out the least injury to his cause. Our help is only needed to test our love; Christ will have all or none. Why teach the young an object lesson on that will corrupt their minds; that will lead them to believe that wordly pleasures may be made a part of the religion of Christ, when God has said, "Ye cannot serve God and Mammon." Could there be anything more misleading and pharisaical? God's way is always the best way. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

U. P.

An African trader said to a missionary "There must have been a lot of people joining your church lately because they have been here buying dresses, cloth, etc." This is one way in which missions promote commerce and civilization.—*Baptist Missionary Magazine.*

MISSION SCHOOLS.

"THE eternal surge of Time and Tide rolls on," sang the misanthropic poet. Shall we glance at the track sailed over by our missionary barque since we last met together, and see what flotsam we can rescue from the story of the year; remembering that in old English law, flotsam *belonged to the king*.

We will linger but briefly over the work at home, leaving it in His hand who is not unmindful of your work of faith, and labor of love, and patience of hope. We can all read volumes between the few meagre lines.

AFRICA.

Hark! do you hear a sound of sweet singing? Can those well-trained voices belong to our girls of Inanda Seminary? Here they come, 55 of them, with their neat dresses, their eyes of tropical dusk," and their fresh young voices. They bring the banner for the Zulu Mission, and it says, "*Behold, I make all things new.*"

It is nothing to have raised these girls from being simply household cattle, to something like Christian womanhood? It is no wonder that their white mother, Mrs. Edwards, and their teacher, Miss Phelps, look happy as they present them to us.

They are all feeling very thankful over the commodious new buildings which are almost done, and which they hope to occupy soon. The girls will enjoy them all the more because they have worked with their own hands, carrying stone for the foundation, sifting sand for mortar, carrying hundreds of bucketsful of water for mixing the same, and bringing posts home on their heads from the forest two miles away. Some have ground corn for the workmen, and a few have brought money.

Fourteen of the girls are church members, and a large number of the others think they have been forgiven, and wish to unite with God's people.

Here come 40 girls from our Umzumbi Home. All of them, as you see, wear a blue ribbon; that means no *beer*. Most of them wear a red ribbon; that means no snuff. Eight are professing Christians, and others are coming to the light. They, too, come from the new brick Home, which means so much in increased comfort and efficient work.

SPAIN.

These dark-eyed, graceful girls we should surely know for our scholars from San Sebastian, even without an introduction from Mrs. Gulick. Nor need we know Spanish to bid them welcome, for they will readily understand our English, and the English text which they carry reads, "I am the light of the world." We are sure that this blessed light is shining in many of these happy faces. Forty-one of them are boarding, and 76 day pupils, making 117 who are under daily instruction. This large increase shows plainly that the school is winning a recognized place for itself, and that public opinion is turning strongly in its favor. Seven of the pupils have united with the church during the year, making 14 who are professing Christians. That all are imbibing the Christian spirit, is shown from the fact that they voluntarily abstain from dessert on certain days, that they may have the money to contribute toward church worship and missionary calls.

Five girls received diplomas last July for a completed course of study.

Has not the time come when this institution, the only Protestant boarding school in all Spain, should be established on a permanent basis? when it should no longer be lodged in a hired house, but under its own roof-tree, where it can open wide its sheltering arms to these daughters of Spain?

FOOCHOW.

"And these from the land of Sinim," and this the glad evangel which they bear, "All nations shall call him blessed."

Though the native land behind them is hoary with the centuries, these girls from our Foochow Seminary certainly have the dew of their youth upon them. They look very demurely at us out of their almond-shaped eyes, but Miss Garretson says of the 30, "They are noisy, rollicking, mischievous, loving girls, and they give us much care and noise, along with genuine comfort and happiness." She says: I cannot tell you how sweet the work becomes as I am more able to enter into it. I trust God will permit me to labor in China for many, many years."

Our untrained eyes will perhaps hardly distinguish our guests from Ceylon from the daughters of India, but their leaders will serve to identify them. Their banner reads, "Declare His praise in the islands."

Oodooville Seminary sends its 105 girls with their tasteful dress, gracefully coiled hair, and the necklace of beads, without which no Tamil woman considers herself even respectably attired. Twenty of them are of a class who have just graduated, all but one are church-members. Eight of them have gone back to heathen homes. Pray much for them, that their faith fail not. These educated young people are the hope of Ceylon. Part of their Sabbath afternoons last year were spent in studying the grand old prophecies of Isaiah and Jeremiah. And about two-thirds of the school are followers of Him whom the prophets foretold.

A great sorrow came to Oodooville last year when dear Mother Howland, everybody's Mother Howland, went home to her reward.

Oodoopitty follows closely in the procession with its band of 27 girls, who show the tender, guiding hand of Mrs. Richard Hastings. Eleven were the graduates of last year,—all professing Christians,—and the whole tone of the school is a deep, earnest, religious spirit. It costs something for these girls to be Christians, and their teachers follow them with yearning hearts when the time comes for them to leave the shelter of the school for the temptations of the home. Sometimes their hearts are wrung by seeing one fall away. Last year one of the graduates of 1885 was married to a heathen husband, and since then the poor girl has seemed to do all she could to prove what a good heathen she is. On the other hand, the school is sending out good, practical Christian workers, who stand firm. One of the late graduates has already the names of fifteen in her village who have promised to listen when she reads to them.

Mrs. Howland and Miss Hastings,—what a long following they bring us of scholars in day and Sunday-schools; of their Societies of Christian Endeavor; of native women who sit at their feet. It does us good to look into all these foreign faces, but how little we know of the barriers which stand between them and Christ. "Yes," said one of the women, "I do know about Jesus; I know, too, about death, and going to heaven, and I would like to be a Christian, but he, (referring to her husband) would not allow me to do that."

These little girls from Tillipally belong to the Society for Christian Endeavor, and they go out on Sabbath afternoons for evangelistic work. Recently they had two miles to go; and when it was objected that it was too far, and likely to rain, they said they must go, for they had been praying all the week about it. They had an audience of about fifty rough men and women. The little girls did the singing, and the older ones spoke and prayed.

WESTERN TURKEY.

A thousand welcomes to teachers and scholars from our Constantinople Home.

Their private banner very aptly reads, "I have a stewardship entrusted to me." We might almost think they had come to us from Wellesley or South Hadley, for though Armenians, Bulgarians, Greeks, Jews, Turks, French, English, and Americans are all represented, we shall need sharp eyes to detect the nationality, especially since all come to us speaking English with more or less fluency. Says a visitor: "The Bulgarian often resembles the blue-eyed English girl; the Syrian, Armenian, and Greek are as graceful as the daughter of the missionary who sits by their side."

Ten are the graduates of last summer; their class motto, "*Love—Serve.*"

They are singing their class song as they move up the aisle. Listen!

"By gladness birds there Maker bless;
By simply shining, sun and stars;
And we, whose law is love, serve less
By what we do, than what we are."

The eleven who follow are the seniors of this year. The Home numbers at present are 45 boarding and 30 day scholars,—a smaller number than at the beginning of the year; but in the summer the Armenian patriarch issued an anthema against all who should send their children to foreign schools, and it has had its effect.

The teachers were cheered last summer by the unusually earnest religious spirit in the school, shown in attentiveness to Bible teachings, the earnestness and spirituality of their prayers, and the large number who came to the voluntary prayer-meeting on Saturday afternoons.

The missionary circle corresponds monthly with some other boarding school in our field, and all the girls showed a Christlike spirit in their sacrafices for the famine sufferers at Adana.

The Greek department, added last year, is growing in numbers. These wee ones are from the kindergarten department. They come singing English songs, and bringing samples of their braidings and weavings, their prickings and stitchings.

Some hovering clouds might easily disturb the teachers on Scutari Hill, but they rest their hearts on the text, "The Lord is at hand; be anxious for nothing."

Shall we ask our friends at Gedik Pasha to bring their Sunday-school with them? It may infringe on our rule not to admit gentlemen, but our audience is already so mixed that surely we can bid these welcome. The school numbers almost 200, and their teachers say there are no bounds to the enlargement that might be made, but, alas! there rooms have very definite bounds. The work is suffering from the overcrowding of classes into space wholly inadequate, yet it is an inspiration to see the deep interest in Bible study; and as the teachers catch glimpses into the homes, they see that the seed sown is bringing something new into the barren lives of scholars.

The society of Christian Endeavor connected with the school has been the means of developing character, and is fruitful of good to those without. The weekly prayer-meeting has been well sustained, often more than a hundred being present. The mothers' prayer-meeting, too, has been maintained with good attendance and marked interest.

The evening school has a class of 30 young men who could be reached in no other way; and a Greek and Armenian day school, started a little more than a year ago, has a membership of 57, of whom all pay the required tuition.

The teachers see grand opportunities on every side, and long for more time, more strength, more means, to enlarge their work.

From the pleasant new school-building which was dedicated last July in Smyrna, we receive joyfully our band of 45 girls. This is a smaller number than usual, owing to three causes: the famine in the interior has made the people too

poor to pay the tuition; the small-pox has been raging fearfully in Smyrna; and the great opposition by the Greeks has had its effect.

The blessing promised when men shall revile and persecute you can be claimed by the station, which was made the object of a violent mob last March. The windows of the church and of the girls' school were made targets for stones, and the teachers and scholars were threatened on the streets. The moral opposition still continues, but the outbreak has served to call attention to the truth taught, and has brought commendation from unexpected quarters. Two little Armenian girls were passing the church one day, and one said to the other, "That is the church they stoned the other day." "But why did they do it?" asked the little one; "aren't they Christians?" "O yes," said the elder, "of course they are." "Then what is the difference?" "Why," said the elder, "we are little Christians, but they are very much Christians. We say 'God, God,' but they say 'Christ, Christ,' all the time."

The school was saddened last winter by the death of two of their dearest, brightest girls, both Christians. There has been an earnest spirit noticeable throughout the year, and the girls have developed much in character. Ten of them are professing followers of Christ, and eleven more hope they have been found of him.

The troop of seventy little ones, marching in with wands and keeping time to music, are from Miss Bartlett's Kindergarten. They are from three to seven years old. Some are poorly clad, some well dressed, but all pay something for tuition, and their large, bright eyes are full of happiness. This new work has uprooted the old idea in Symrna that a school for little ones was only a place for them to sit still, and thus relieve their mothers. The Sunday-school work, which has developed through the children, has been very gratifying. Wishing to attract the big boys, Miss Bartlett opened the street doors, set the organ in the wide hall, while the children sang gospel songs. Men and boys gathered on the steps to hear the music; and now, as a result, the Bartletts have Sunday-school all over the house, with an attendance of 150 besides the teachers.

NORTHERN JAPAN.

"The kingdom of heaven is at hand," is the joyful word which shines on the banner of Northern Japan.

Miss Graves looks in upon us from Niigata, though she is so happy there in opening work that she almost grudges the time. She is already taking some part in both the boys' and girls' school. The latter, which is the only girls' school in the province, has an enrollment of 60, and every teacher is a professing Christian.

Mrs. DeForest, from Sendai, tells us that she never felt any more the pressure of work in every direction. Though there are only a few women in the church yet, others are very earnest in Bible study and in there determination to follow "this way."

A Union Convention of the Christian women of Sendai and its vicinity was held last spring, continuing three or four days, and their order of exercises sounds more like America than Japan.

EASTERN TURKEY.

Still they come; and do we see icicles fringing the banner which ushers in our Eastern Turkey Mission? If so, they will quickly melt in the warmth of its glorious motto, "*Let the whole earth be filsed with His glory. Amen and amen.*" Welcome to teachers and taught from Eastern Turkey.

Miss Bush and Miss Seymoure are so used to plunging through snow-drifts, being blinded by a blizzard, and stung by the keen wind, that they will not mind the extra journey of coming to us;

they may even call it "traveling for pleasure." They report a year of strength sufficient for each day,—of protection from robbers, from storms, and from sliding feet on wild mountain roads, as well as unnumbered opportunities for reaching souls.

They cannot begin to tell us how delightful are the heart-to-heart talks with individuals, nor describe the warm welcome they receive in hundreds of homes as they thus go about the King's business. They speak of their women's meetings, varying in attendance from 20 to 300; of the village schools visited (for they are never off the board of school examiners); of the home and family troubles which they straighten; of the quarrels made up; of the Bible-women superintended; of the lives they see transformed by the power of the gospel.

And this long procession of neatly attired girls come from various departments of the Euphrates College, 231 of them in all, and from their bearing and deportment we can see evidences of the unbounded care and painstaking of their enthusiastic teachers, Armenian, as well as American; for this band of a half a dozen young women, with earnest, interesting faces, are the native teachers of school.

A branch school, taught by a former pupil, has also been started in Van, and these 50 children came from that. Another pleasant outgrowth is a little knot of brides, once scholars in the school, who come together once a week for Bible study, prayer, and fancy-work. Still another of its goodly fruits is a Helping Hand Society, attended by all the scholars. The primary department serves as a training class for the older girls, and they do all the teaching connected with it.

It was both a glad and a sad day to the teachers in Van last July, when their five dear graduates came forward to take their diplomas,—the first of their sex to receive this honor in the city in all the long centuries of its history. Their class motto, a quaint saying of St Augustine's, was, "*He goeth back who continueth not.*"

It is a mighty host whom we have thus summoned to our gathering to-day, —missionaries, Bible-women, teachers, scholars, native Christian women,—all those whom our influence is reaching.—*Gleaned from Report of Women's Board of Boston.*

THE PALM-TREE.

SOMEWHERE a story is told of an Arab who had traveled through Europe. On his return to his native land, he told his countrymen of the wonderful things he had seen, the variety of food he had eaten, the grandeur of the houses where he had been entertained, and the amazing swiftness with which he had traveled. His listeners began to be filled with envy, and to long to get away from their arid desert into this land of plenty and wonder. Finally he said, "I did not see a single palm-tree all the time I was away." "What!" said the astonished natives; "are there no palms in that country? Poor people, how can they live!" So they ceased to be discontented, and pitying the poverty of the people who had no palm-trees, they thanked God for their good country. A recent letter from Miss Michener speaks of some of the uses of the palm-tree to the natives of the west coast of Africa. From the root of the young tree a vegetable substance is procured called "palm cabbage," which, when cooked, closely resembles the common turnip in taste. Miss Michener says she has quite

enjoyed eating it. "After the tree is cut down it is left exposed to the air for two or three days, until the sap begins to ferment. A reed is then placed in the hollow part of the tree in such a manner that the fermented sap, called "palm wine," drips from the tree; this, when new, is considered quite a delicious drink. The palm wine makes excellent yeast, from which very good bread is made. The palm nut grows in large clusters, weighing about twelve pounds, and yields the palm oil of commerce. The nuts are put into a large kettle, boiled for a long time, taken out, beaten, and then passed through a machine for pressing out the oil. The raw oil is now ready for use or sale; and it is given as exchange for merchandise from England or America. Sometimes, instead of beating and straining the nuts, the grease is skimmed off while boiling, and becomes the lard used in the native cooking. After all the oil has been extracted, the nut is dried, cracked, and the kernel taken out, from which a more valuable oil is extracted. These kernels bring $1.25 per bushel. Palm butter is also made from the nut in much the same way as the oil, except that it is boiled down with meat or fish, and served on the table with rice, etc. The bunch or cluster from which the nut is taken is dried, and yields the lye from which the celebrated palm soap is made.

From the leaf of the tree they make a good, substantial thatch roof, capable of turning the heaviest rains. A fibre is also taken from the leaf and manufactured into fishing lines, ropes, etc., which are articles of export. The natives of the interior make from the dried branches a sort of saleratus which serves them for salt. So no part of the palm-tree is without its special use to the native African. In all places where human beings live, God has provided for their support and comfort, and this provision becomes available and plentiful according to the industry and intelligence of the inhabitants.—*Selected.*

Young Peoples' Department.

"How lovely, how charming the sight,
When children their parents obey,
The angels look down with delight,
This beautiful scene to survey."

THE DRUSES, AND THEIR ORIGIN.

THE Druses are a race living in Wady el Teim, a fertile valley on the western side of Mount Hermon, in the Lebanon. They are of the same nationality as the other people of Syria, as their dress and language show; but differ somewhat in religion.

All Mohammedans are believers in the Prophet Mohammed; but at Mohammed's death his followers were divided into two sects—the one-half followed the Caliphs (Mohammed's successors), and were called Sunnites. The other half adhered to Ali, the husband of Fatima, Mohammed's daughter, and were called Shiites. The Druses belong to the latter sect.

The Mohammed's sacred book is the Koran: but the Sunnites believe what it says literally; and the Shiites allegorically. Full obedience is expected of all that join the Shiites. They may not question, or consider the consequences of what they are commanded by their superiors to do, and every one joining the Shiites is also required to consecrate his

powers, his property, his influence, and his sword to their cause.

The Shiites believe that at various times God has ten times manifested himself to man in human form. The last, the tenth time, was in the year 996, when Hakem, the great-grandson of Mohammed, succeeded to the government of Egypt. He soon resolved to use his power to spread his religion. He first became a furious fanatic, then gave out he was a great prophet, and finally announced that he was God Himself come down to earth as a man. He put to death not only all who opposed him, but every one who he fancied disagreed with him. At all hours, day and night, he rode about Cairo on a donkey seeking for victims; and it is said that upwards of 18,000 people were slain by his orders. Nor were his cruelties confined to Egypt. They extended to Palestine, where his ill-treatment of the Christian pilgrims, and destruction of the Holy Sepulchre, roused the knights of Western Europe to go against him in the first crusade.

In 1017, a Persian named Derazy became an enthusiastic admirer of the wicked Hakem, and wrote a book in which he pretended to prove that Hakem was divine, and rashly read it in the mosque at Cairo. But the Egyptians were not ready for such blasphemy. They were furious at the cruelities of Hakem, and would have murdered Derazy on the spot, but he fled from the city, and took refuge in the Wady el Teim, in Mount Lebanon. where he found the people very ready to receive his opinions, and all the more so, as he paved the way to their hearts by liberally bestowing on them Egyptian gold. Before long he had a large band of disciples, who were called after him Derazy or Druses.

He commanded his followers to be "Truthful," "Watchful over the safety of their brethren," "To renounce all all other religions," "To have nothing to do with people belonging to another sect," "To believe that God is One," "To be satisfied with God's will and works," "and to obey all His commands in all circumstances, in prosperity and adversity, sickness, health, life, death."

But the Druse idea of obedience to these commands was, and is, different from our idea of obeying. For instance, "Truth" is enjoined, but only to *the faithful*, that is, to a fellow Druse! To all others they may lie at will; and whenever a Druse cause requires it, they are commanded to lie. "You are not obliged to speak truth to the rest of mankind. Truth is only obligatory among yourselves," writes Hamze, a celebrated Druse teacher.

Then "Watchfulness over the safety of the brethren" sounds nice; but to a Druse it means that they may resist, or put to death every stranger who opposes the plans of a Druse. Only a short time ago the road from Buyrout to Damascus was under the protection of a Druse chief, who was paid by the Turkish government for keeping things peaceful. As long as he was paid the road was quiet. But at length the Government grew tired of this constant "black-mail," and stopped payment. Immediately on this the Druse chief, in broad daylight, stationed himself in one in one of the Lebanon ravines through which the road passes, and coolly shot down the Government postman and two men who were with him.

A Druse has very little regard for life. He believes in another world of happiness to which every Druse must have entrance whatever his life on earth has been. (This paradise is refused to all out of their own sect; for to them, to use their own expressive term, "The door is shut.") He regards death merely as a change of outward form, and it does not take from him worldly pleasures. On the contrary, the new world only provides him with a fresh vigorous body,

instead of an old, worn-out one, with which to enjoy the pleasures with which he believes Paradise is stored. This belief makes a Druse reckless inbattle.

And if they think little of their own lives, they think nothing at all of those of other people, and when actuated by revenge stand at no act of cruelty. About two years ago, a man was suspected of having killed a Druse of the Hauran: he was seized and sentenced to be burnt to death. A canister of petroleum was poured over the person's head and clothes; then one of the Druses put a match to the clothes, and the man was burnt alive. This too was done in broad daylight, in the eyes of the whole community of the Druses at Airy.

But to return to Hakem. The cup of his iniquities was at length full, Egypt could endure him no longer, and at the instigation of his sister he was murdered in one of his lonely rides outside the city of Cairo.

Is it not awful to know that this Hakem, "the savage fanatic, the slave of every evil passion, the murderer of thousands," is the god of the Druses?

It is; and surely we in Christian England with our open Bibles, our peaceful Sabbaths and sweet church services, ought to do our utmost to carry to these poor ignorant Druses on the Lebanon the knowledge of a purer, holier and more loving faith than they possess.

The C. M. S. Mission to the Hauran—to the inhabitants of Syria—is carried on under difficulties. Far from our missionaries pressing forward into Wady el Teim with the gospel of peace to the Druses, many schools in Syria have had to be shut up by command of the Turkish government. Earnestly should we pray that God will change the hearts of the Turkish governors to allow these useful schools to be opened again. They were doing, and we trust will again do, a great work in making ready "a people prepared for the Lord."—*Church Missiouary Juvenile Instructor.*

HOW TO INTEREST YOUNG GIRLS IN MISSIONARY OR CHURCH WORK.

Read before Des Moines Pres. Women's Missionary Society by Mrs. Wm. Burnside, Oskaloosa, Ia., and published by request.

THIS subject as it presents itself to me is extremely practical and implies to some extent a *neglect* of duty, and in that light deserves prayerful consideration. We here today acknowledge the divinity of Christ and accept the *church* with the avenues it opens up as his vineyard, in which we as professed Christians are to labor

The home and family relations too, we accept as a sacred trust, and out from these homes into this vineyard come the daughters, the young girls that are to be interested in missionary and church work. If they are not interested it becomes us to look well to our way and discover why they are not.

In the home Jesus loved (and that will in all ages stand out above all others as being honored by his presence) was found a Mary, who had chosen the better part that could not be taken from her, and a Martha, cumbered with much serving; and in most of the homes today they still exist, not always in two distinct characters, but often in one, the mother, who while her working hours—and many that should be her sleeping hours—are filled with anxious care for the temporal welfare of her loved ones, her heart goes out beyond all this in love and *longing* desire to do something for Him who has done so much for her

But what can *I* do, *my* hands are tied.

I've more than I can do right. True enough, but right here is where I think we mothers make our most serious mistake. We forget that these homes, with these family cares, are the very *heart* of His vineyard, and *this* the work he has given us to do. Can't we rise above this morbid feeling and catch even a glimpse of the honor conferred upon us, enough to make us lay hold of the many precious, unfailing promises given us?

We are commanded to "sow beside all waters," "be instant in season and out of season," knowing that the Master is not forgetful of our "work of faith and labor of love." "He will water the seed sown by the hand of love," cause it to grow and bring forth fruit to His honor and glory. A mother may be so situated that she cannot follow the prompting of her heart as regards the active church work. But if God in His providence has given to her two, three or four daughters, can't she instil into their hearts the love and interest she feels, and won't two, three or four pairs of hands and feet, strengthened by devoted hearts and prayers, do more than she could ever have done? Doubtless it is so or to her trust would not have been committed the care of these precious girls. I think we not only fail to grasp the opportunities God has given us to teach them, but we fail to do our work thoroughly and thus fail in having a good foundation for future work. It is our *duty* to teach them to perform all kinds of labor, necessary in the home, in the best manner we know or can find out, and thus we lay a good foundation for future work, whether in home, church or state. Years ago I was impressed with the manner of teaching used by a Christian mother, to whom had been given several daughters. She was careful first to require nothing of them but what they *could* do and do right. Then she saw to it that they did do it right. Was it wash dishes, make beds or clean the floors, it was as carefully done as though the dishes were the most delicate china, the beds of down and carpets of velvet, but the dishes *were* stoneware, the floors bare and the beds of straw. Today that mother and those daughters are hand to hand in all kinds of active church work.

Can any thing be a duty that causes a mother to neglect in any degree the moral, mental or physical care of her child? I say no, for duty is God-given and duties never conflict.

If, by bowing to Dame Fashion, or conforming to customs of the world, we become veritable Marthas, and our daughters will likely walk in the same way. Be satisfied to make the lives of your daughters happy and comfortable, and teach them a proper care for their bodies (for are they not the temple in which God delights to dwell?) and you will thus gain some time to lead them in the way they should go; and you have God's promise that they *will walk in it.* Don't ever let them know the time they were not interested or the Lord had no share in their earnings or the monies they handled. We have supposed the girls to be in the church or Sabbath-school, and coming from Christian homes, but there are those who neither come from Christian homes nor are blessed with Christian training. Therefore, next to home training, we place efficient organization, and in this much depends upon the leader, who should, we think, be a person of some experience. It requires tact to see and know what each one can best do, for among our *girls* you will find Marthas and Marys, as well as among the mothers; and ability to lay out and plan work for them, and a real genuine love for and interest in the workers themselves. Not much danger but the girls will follow their leader then.

The danger lies in the leader, as well as the mother, going in the wrong direction or undertaking too much, and we know

that disaster always follows such work.

And as truth is stranger than fiction, allow me again to illustrate from real life. When first assigned to Sabbath-school work it was my lot to be placed in charge of a class of girls from 12 to 14 years of age. A short distance from me in the class-room was another lady, in charge of of a class of boys of about the same age, and, at her request and under her management, the two classes were formed into a society that met weekly for improvement in literary work, gathering missionary information and raising money for mission work. Her zeal was wonderful, and she soon had all the rest interested and at work. Her enthusiasm was such that we all felt it a privilege to be under her leadership. She had a fund of resources from which to draw that enabled her to interest each one, and the manner of work was varied enough to keep up the interest. They raised money for one special object, the one dearest to her heart and of course 'ere long dear to the heart of each one of us. And it was with feelings of sorrow that in after years we saw the mission abandoned and the missionary recalled. I think the movement in our own church, in the way of organized effort for young girls, is in the right direction, but too great care can not be taken that it be not overdone. Every one who has had experience in instructing children in any way knows that it is best not to put children at work beyond their age, or give them more than they can do well, as it discourages them and destroys the stimulus to future work. I can't help but feel that we *all* undertake too much. A little well done is more productive of good to all than a great deal imperfectly performed. To my mind there is something suggestive in the fact that so many of the bands in our church have taken the name of "Willing Workers," and I trust that over each one of them is placed a leader endowed with wisdom from on high, who will so perfectly perform her work that she will not only send forth a band of workers willing to go wherever and do whatever the Master sees best, but will receive the promised reward of a faithful servant.

CHURCH HISTORY.

Robby.—How glad I am it is summer, so that we can sit on the porch and study our lessons.

Sarah.—It is indeed pleasant, and yet I think if you see a squirrel run from the old tree to the fence, or the bird carry food to its nest, you will forget study and that it is Sabbath.

Robby.—And, sister, you will be counting the buds on that new rose bush, but, mamma, will it be wicked to do so?

Mamma.—Dear children, I cannot think it wrong to enjoy all the good and beautiful things around us, even on the Sabbath, but we are so constituted that we cannot do two things well at the same time.

Sarah.—Well, mamma, if you approve, we might defer our study until the lamp is lighted and then have you resume our work on Church history. I am sure that will engage our whole attention.

Robby.—O yes, mamma, tell us about the old Roman wars and their horses.

Mamma.—Dear boy, you will, as you grow older, read histories which will tell you of all those olden times, and how much time the youth and young men spent in learning the art of war and training horses to meet opposing armies, and much that will interest you, but, in our Sabbath talks of olden times, we wish to learn of the church of Christ, which, though in the world, was not of it, per-

secuted yet not destroyed.

Sarah.—The last martyr of whom you told us was Ignatius, and in the reign of Trajan.

Robby.—Well, I wonder why those Christians did not give up?

Mamma.—No Robby, even in those days of cruel persecution, we read of Christians increasing—and churches planted in many countries.

Sarah.—Do you remember the next martyr whose death is recorded?

Mamma.—I think the martyr of most prominence first executed was Quadratus, who was pastor of the church in Athens. Can you tell, Robby, something of the famous city of Athens?

Sarah.—O yes, Robby, Athens was the capital city of Greece, and is yet. The city was founded by an Egyptian whose name was Cecrops, and the greatest building in it was the Acropolis.

Robby.—Was that building their church, Sarah?

Sarah—O no, it was an immense fortress, and in it was a temple, the church of the heathen. It was dedicated to the heathen gods, Neptune and Minerva; also it was an immense theatre, but there is so much to tell of that wonderful city I must wait and tell you of it some other time.

Robby.—Is that the same town where you read me about Paul preaching?

Mamma.—Yes, the very same. Paul was no doubt the first Christian ever in Athens. He saw wondrous buildings, the finest works of art then in the world, statues, fountains and much he had never before seen; but none of all the beautiful and rare things attracted his attention, his one thought being, how can these immortal souls be saved? Seeing the idols and their various deities on every corner, to whom these wise philosophers bowed in worship; seeing the much work to be done, he sent for Silas and Timothy to come quickly, and while he waited for them, his spirit was grieved within him to see the city wholly given to idolatry. (new version) city full of idols.

Robby.—How long did they preach there?

Mamma.—We do not know, but learn from church history that that there was a flourishing church in Athens, and now in this second century, we read of this good man, long teaching and preaching, a martyr for Christ's truth; he had written the Emperor Adrian in behalf of the Christians, but without good effect, afterward the Procurator of Asia wrote to him, testifying to the purity of the lives of the Christians; to him the Emperor gave heed and issued a law that the Christians must not be condemned without trial. Adrian was succeeded by Antoninus.

Robby.—Was he wicked and cruel to the Christians like the others?

Mamma.—No, he was not; he reigned twenty-one years. History says of him that he was guiltless of Christian blood.

Sarah.—To us it seems that the pure lives of Christians did not commend them to those in authority.

Mamma.—But virtue, as the heathen meant it, was very different from our conception of it, as taught in God's word. Then one great crime in heathen eyes, was that the Christians would not worship their heathen gods, and sometimes these Emperors required almost divine homage for themselves. Then there were in all ages, as there are now, false professors, some who had gone with Christians, but who, in works, denied Christ; such, in all ages, have injured the progress of Christianity.

Robby.—Well, mamma, I am glad you could tell us of our good king.

Mamma.—Yes, Robby, for during his reign, Christians mutiplied; had copies of the Apostles, letters circulated and open worship, but after him, came to the throne Marcus, who was cruelty personified. During his reign, the last of John's disciples was put to cruel death.

Robby.—Why, mamma, he must have been very old, because it is a long time since you told us of him.

Mamma—We have no means of knowing the age of Polycarp, but learn he was seventy-four years pastor in Smyrna and, Archbishop Usher thinks he was the "Angel of the church in Smyrna," to whom John addressed his letter, and from Polycarp's own words recorded in history we know he had been a Christian eighty-six years.

Sarah.—O, I remember of reading of him, and of his answer to his persecutors who insisted upon his denying that he was a Christian. His reply was, Eighty and six years have I served Christ, and he has ever done me good, how can I now blaspheme my Lord and King?"

Robby.—Did they throw him to the lions like they did that other good old man?

Mamma.—No, although they proposed doing so; but the season of sports and shows were over, therefore he was burned. He insisted that they would not tie him to the stake, saying he knew strength would be given him to endure unflinchingly the flames; said he knew his soul would ascend to heaven through fire, for the mannner of his death had been foretold to him in vision. We read that eleven Christians were brought from Philadelphia and burned with him. Christians had, through commerce and in various ways, carried the gospel into many countries, and, as the Roman government extended over almost all the then known world, the cruel Marcus followed them with persecution, but to all God gave strength to endure to the end, expressing with Paul their gladness that they were counted worthy to suffer for His name sake.

Sarah.—In such sad times, we presume they seldom met together for worship.

Mamma.—It was with them as of those we read of in the eleventh chapter of the Hebrews: "They wandered about in sheep skins and goat skins, in deserts, and in mountains, in dens and in caves of the earth." Faith's heroes of the New Testament had similar experience. We read of those living in and near Rome, hiding and worshiping, and sometimes living in the catacombs, and in them a great many were buried.

Robby.—What kind of places were catacombs, mamma?

Mamma.—They were excavations made under the city of Rome; earth and stone were dug out with which to build the great palace and temples. The city was built on seven hills; in these hills men dug out stone, which when dug was soft, but when exposed to the air, became very hard. We read that in recent years men have traced these tunnels or passages fifteen miles with countless chambers and cross passages, and have found in them lakes of pure water. Here antiquarians find many inscriptions on stone telling the ancient burials. On one stone they read, "Marcella, and five hundred and fifty martyrs for Christ." In these subteranean chambers we can imagine a group of Christians, who by torchlight are hearing one of their number reading what of the Old Testament they could obtain, but especially the letters of Paul Peter and John, and hearing would renew their resolve to worship only the triune God.

Robby.—O, if they had some of our bibles, how glad they would have been.

Mamma.—Yes, and think how they would have read them, and had they then our quiet Sabbaths and good sermons, how much they would have prized them.

Sarah.—Almost all of whom you have told us were ministers. I presume you know of some who suffered martyrdoms who were not?

Mamma.—O yes, yet it is true always

that persons of most prominence are observed as private workers, but during the reign of Marcus, we read of women and youths in great numbers suffering cruel deaths But I must tell you of one learned man who was not a minister; his name was Justin, a philosopher, who became a convert to Christianity in this century. He was a Greek. Born in Samaria, his father gave him the best education he could obtain; he then traveled in many lands to improve his mind. He informs us that one evening, walking by the sea, he was met by an aged man, who, accosting him, asked the subject of his meditations, Justin replied by giving him quotations from the writings of Plato and telling his admiration for the study of philosophy. The aged man then told him of higher themes; of the writings of the Hebrew prophets, more ancient than any heathen philosophy, then led him on to Christianity and bade him pray to the God of the Christians that the gates of light might be opened to him. Justin says: "I saw him no more, but afterward found the divine scriptures to be the only true philosophy." After his conversion he still wore the philosopher's dress and lived through the reign of three Emperors. Under the last one, the cruel Marcus, he suffered a cruel death. He never preached, but wrote much, and in his writings taught the doctrines of Christ and in various ways testified for Christ the Redeemer of man.

Robby.—How long did that wicked king live, mamma?

Mamma.—We know not his age, but he reigned twenty-one years. But children, evening's curtain has closed around us, and we must indoors, find the lamp and books. M.

Missionary Correspondence.

LETTER FROM INDIA.

IN CAMP "RHOPOLNOLLO" VILLAGE,
Sialkot District, Feb. 21, 1888.

Dear Friends:—I have just received the January number of the WOMEN'S MISSIONARY MAGAZINE, and, in glancing over it, I notice there is no letter in it from our India mission, and suppose that some of the sister missionaries have been negligent about writing as well as myself, and as this reminds me of my duty will try and write something. But in the tent is not as pleasant a place to write a letter as in the house, for there are many interruptions, and although it is still February and nearly 11 o'clock a. m., the thermometor stands at 75° above zero, and will be much higher no doubt before 3 o'clock. The cloth roof of the tent is little protection to the head from the rays of the hot India sun, and I feel now that my head would be much more comfortable if I would put on my sun hat. I havn't taken time yet to read any of the pieces in the number of the magazine just received, excepting the letter on "Retrenching." The subject drew my attention and I began to read it and become so interested I had to finish it, although I had decided first to write some for the magazine before reading it. If any member of the church would read this letter on "Retrenching" and act according to the suggestions and lessons that may be learned from it, the Boards would not need to ask the missions to retrench, but, like King Darius, they would order the decree that "forthwith expenses be given unto these men that they be not *hindered*, and that which they have need of—let

it be given them day by day without fail." Surely if the church at home could see the great need we nave of more helpers to teach the many hundreds of poor christians that have so lately come out from heathen darkness, and could see the many thousands, yes millions, here still worshiping idols, and so many opportunities opened up for preaching the gospel to them, it certainly would not think it the time to retrench.

The village at which we are encamped is a large Hindu village; that is the majority of its inhabitants are Hindus, and its head man is a Hindu. *Hindus* are the idol worshipers of India. Little while ago I heard the noise of *mourning women*, and, on going out of the tent, saw about twenty Hindu women passing and going in the direction of the village, and the nearer the village they approached the louder the wailing. Pretty soon we saw some men coming out from the village, six of them carrying a corpse of a Hindu woman who had died that morning. They were bringing the body out to burn it, as their custom is of disposing of their dead. The body was wrapped in bright red cotton cloth, and carried on a board. Following the corpse were a number of men carrying wood, axes, saws and fire. We did not notice until now that we had pitched our tents so near a Hindu burning place. Mr. Lytle requested them to make the fire as far as possible from the tents, but the place where the body is burning, although the furthest place on their burning ground, is only a few rods from our camp.

When they reached the place they immediately began to cut and saw the wood and lay it in order; four stakes were driven into the ground to keep the wood in order; and these were plastered over with mud to keep them from burning. When the wood was piled up about a foot high, the body was laid on it. About this time a woman came out of the village; her head was bare and her hair hanging loose, and with her chadur, the garment that the women wear over their heads and shoulders, tied around her waist, and with a loud wailing noise and swinging her arms, she came on to the place where the body was lying. I asked some one standing near who this woman was; he said it was the daughter of the woman that died. The daughter stood a while close to the funeral pile, wailing with a loud voice and pulling her hair, pinching her cheeks and beating her body. Only a few women came near, but many stood afar off weeping and wailing. The women that were near were ordered away and some water was sprinkled over the body by the Bramin priest; the wood was piled up a foot or two more, and it was ready for the fire. A son lighted the fire and was the busiest one among them in preparing the funeral pile. The ashes of the Hindus are often carried hundreds of miles to be thrown into the Ganges, the sacred river of the Hindus. As this funeral occasion brought great numbers out of the village, it gave an opportunity of telling the gospel to many who had never heard it before.

I had thought of going with Mary Anna, our Bible woman, this morning to visit another village some two miles distant, but concluded it would be too long a walk for me there and back again in the hot sun. Mary Anna is very tired this evening, for she has walked more than four miles and has read and taught the bible to hundreds of women in two villages and at the tent.

Crowds of women and children have been coming out to the tent to-day, not that they are all anxious to hear the gospel, but they want to see the woman and her little girl, as the most of them had never seen a white woman or child before. Yours, &c., B. G. LYTLE.

Editorial Department.

THE late meeting of the General Assembly is spoken of as an exceptionally enjoyable and profitable one, and the members returned to their homes with a strong sense of uplifting of spirit and preparation for vigorous work during the coming year. Such a state is the natural result of strong Christian fellowship and the union of prayers before the throne of Infinite grace, pleading for blessings on the work of the church; the work which honest and conscientious men believe to be the work of Him who is the great Captain of our Salvation; prayers in which the warmest feelings of the heart and the most earnest thoughts of the mind ascend as "fragrant incense on the air."

"The spirit of grace and supplication" was very manifest, and consequently mission work received a large share of attention and a fresh impetus, and from the number of supplications and prayers that have gone up from the General Missionary Society, the General Assembly, and from individuals all over the church, nothing but sinful indifference and a lack of faith will hinder our beloved Zion from securing a blessing in some degree proportioned to that poured out on the praying and waiting disciples on the day of Pentecost.

In the advance of the Lord's host against the kingdom of Satan, the picket guard of the enemy has already succumbed, and the assembly ordered an advance with fixed bayonets along the entire line, both at home and abroad, and strengthened its forces by providing liberally for the sustenance of its soldiers, for "who goeth a warfare at his own charges." The amount appropriated for the different branches of the work for the coming year is—Foreign Missions, $110,600; Home Missions, $72,000; Freedmen's Missions, $40,000; Church Extension, $40,000; Education, $8,000; Ministersal Relief, $6,000; General Assembly Fund, $3,000; Total, $279,600; Average per member, $3.03. The church is abundantly able to raise the full amount if every one comes up to the mark of Christian duty and privilege in this matter, and who would like to enter heaven and find no one to welcome him there whom he had helped on the way by prayers and generous contributions, and see others surrounded by saints from all over the world whom they had, by divine blessing, brought there in obedience to the command of our Saviour: "And I say unto you make to yourselves of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations?"

One important measure was the appointing of a committee of ways and means, for seeing that congregations pay their quoto promptly and fully. Good and efficient work is confidently expected from this committee, composed, as it is, of untiring workers from all over the church. Also women's work received special notice and commendation.

IT was an oversight that the Associate Reformed Presbyterian was not credited with the letter of Mrs. Emma Hunter, of Tampico, which appeared in the missionary correspondence of last number.

IN the Secretary's report, as contained in minutes of W. G. M. S., the sentence following the statistical table shows a mistake in comparing the present with the preceding year.

Owing to the tardiness of some societies in sending in reports, the Secretary's report had to be written using the earliest set of statistics furnished. In reading the report the latest printed statistics were used, but, owing to the illness of the Secretary, the manuscript was not corrected.

The Khediviah of Egypt is of one of the most honorable families of the East, her mother being a daughter of one of the Sultans and her father a son of Albas Pasha, who governed Egypt from the year of 1848 to the year of 1854. She is said to be very beautiful and clever and to be well versed in the arts and sciences. She speaks fluently four languages—English, French, Turkish and Arabic. Some of our missionary ladies had the pleasure of meeting her at one of the Khedive receptions and were very courteously received.

A donation of two quilts was received at the Orphans' Home last month from Rev. Littell's congregation, Cayuga Co. Not being able to find the full address, I take this way of acknowledging them.

P. S. Persons, societies, mission bands or congregations sending donations to the Orphans' Home, will please send full address and they will be acknowledged promptly.

MRS. G. SHAW.

THE minutes of the W. G. M. S. which recently met in Washington, Pa. are before us.

They were prepared by a committee consisting of Mrs E. J. McPherson, Mrs. H. C. Campbell and Mrs. M. F. Reed, and the neat appearance of the mechanical part of the work is due to Shaw & Bro's, of Pittsburgh.

THE manual on Mission Bands to be prepared by Miss Mary Clokey and published by the Woman's Board is expected to be out in September, and will be a valuable acquisition to mission work.

The L. M. S. of 1st church, Washington, Iowa, mourn the loss of two earnest Christian workers the past year, Mrs. Rev Lackey, aged 62, and Mrs. Jane Curry, 75. Two more witnesses gone.

WITH this number ends the first volume, and as a large proportion of the subscriptions expire with this issue, it is *earnestly requested* that those desiring to renew their subscriptions, do so at once. The cash system with which the work was begun will be srtictly adhered to. Hence the necessity of the early renewal of subscriptions as a protection both to the committee and intending subscribers.

Grateful acknowledgement is made of those who have not only subscribed themselves but have induced others to subscribe and have sent subscriptions for missionaries both home and foreign. Thus all of our foreign and many of our home missionaries have been provided for the past year, and the subscription list which numbered only *fifteen hundred* when the order was given for the first issue has now reached nearly *four thousand*. Dear friends, we ask your continued sympathy and support and prompt action.

It is proposed, during the coming year, to give in each number a program for monthly meetings, which program is to be prepared by a special committee. Also arrangements are being made to have some one take charge of the Young People's Department each month. Presidents of societies, agents for the Magazine and all who are interested will please give this matter prompt attention. Much time and trouble will be saved by each society appointing as agent an interested and energetic person.

Subscription price sixty cents per year.

Address all orders to the Treasurer, Mrs. J. G. Carson, Xenia, Ohio.

THE finely executed hand-painted charts used at the Women's Convention to illustrate the recitations—"The Mute Appeal" and "The Pyramid Story"—were prepared for the occasion by Mr. E. C. Arthur, of Springfield, O. They added very much to the interest of the exercises on *Children's Evening*.

ALL Treasurers or members of congregations who have contributed $20. or upwards to the "Quarter Centennial Fund," and designated it for the United Presbyterian Orphans' Home, will please send the names and addresses to the Cor. Secretary, Mrs. M. F. Reed, 105 Fayette st., Alleghany, Pa., as soon as possible, so their certificates of membership may be sent them and their names appear in the next annual report among the list of life members and life directors.

By order of the Board of Managers.

PERSONS having exercises appropriate for a book for exercises for mission bands, are requested to send copies to my address, *as early as possible*, and in sending, state whether or not it will be necessary to have the copies returned.

MISS MARY J. CLOKEY,
29 W Jefferson St., Springfield, Ohio.

Women's Auxiliary Board, &c.

THE June meeting was held in the Second Church, Alleghany. It proved to be too far away for the four members whose trains leave Union Station, so the other train catcher on the Alleghany side will have to move rapidly as in times past.

The Mite Box Committee reported that orders would be filled at the U. P. Book Rooms, Pittsburgh.

It was learned that the cost of maintaining a hospital in India would be about $1,200,00 a year, or with government assistance, $900,00.

Official information was also received from the Missionary Association of India that *two* hospitals would be indispensible.

Two societies have reported their readiness to send home mission boxes.

Treasurer's receipts, $622,29. Miss Clokey and Miss McDowell having returned the money for their traveling expenses, on motion it was added to the Contingent Fund as a donation.

The Treasurer was authorized to pay the necessary expenses of the Washington Executive Committee on presentation of a statement from the Chairman.

Two applications for the position of Bible reader had been received and referred to the Board of Freedmen's Missions.

The only changes among the officers are second vice president, Miss E. D. Brown, and Cor. Sec. of Foreign Missions, Mrs. W. J. Reid, 38 Federal St., Pittsburgh, Pa.

During Mrs. Reid's absence abroad Mrs Herron will attend to any correspondence.

MARGARET M. SHAW,
Rec. Secretary.

RECEIPTS FOR APRIL, 1888.

(When not otherwise specified, the money is from the W. M. S. of place named.)

FOREIGN MISSIONS.—Jamestown, O., $5; De Witt, Ia., 15; Concord, Pa., 6; Sterling Valley, N. Y., for India, 12; Cochranton, Pa., 8; Mission Band, Erie, Pa., for India, 5, for Egypt, 5; Lower Chanceford, Pa., 13; York, Mo., 15; Wurtemburg, Pa., 8; Rocky Springs, Pa., 18; Little York, Ill., 13; 2d New Castle, Pa., 5; Soc. of Christian Endeavor, 2d New Castle, Pa., 15; 2d New Wilmington, Pa., 20; 1st Monmouth, Ill., 50, Smith's Creek, Ill., 18.50; 1st Chicago, 15; "Busy Bees", 1st Chicago, 14; 1st Xenia, 42.99; 1st Ohio Presb., 99.79; Centerville, Pa., 25; Union, Butler Presb., 8; 6th Alleghany, 15; Y. W. M. S., College Springs, Io., 10; Wyoming, Ia., 4.80; Wheeling, W. Va., 40; Garner, Ia., 1.25; Mt Pleasant, Ind., 13.62; Dorcas Class, Sharon, Ind., 2; Huntsville, O., 32; Sugar Run, O., 7.60; Bellefountaine, O., 10; Morganville, O., 5; Y. L. M. S., 2d Monmouth, Ill., 20; "Wayside Gleaners," Wooster, O., 2; Greely, Col., 6; Tranquillity, O., 10; Y. L. M. S., Bloomington, Ind., 9.15; 1st San Francisco, 5; Commerce, Mich., 5; Oregon Presb., debt, 2.50.

SALARIES.—Miss Smith, Tuscarora, Pa., $12; 1st Kansas Presb., 25; Garnett Presb., 40.50; Princeton, Ind., 10; Miss M. Strang, Southern Ill. Presb., 76.21; Miss Campbell, Monmouth Presb., 224.99; Miss Hogg, 2d Alleghany, 275; Miss C. E. Wilson, Keokuk, Presb., 6.25; Miss Thompson, 1st Ohio Presb., 60.50; Muskingum Presb., 75; Miss Given, Alleghany Presb., 7; Indiana Presb., 55; Miss Corbett, Conemaugh Presb., 100.

MISCELLANEOUS.—Cedarville, O., Training school, India, $10; Cove, Pa., on support of Saloma Saadala native Missionary in Egypt, 25; 1st New Castle, to educate a child in Egypt, 30; Mrs. Jas. Archer, Stubenville, O., for mission school of Rev. Wm. Harvey, Egypt, 10; Butler, Pa., for Miss Emma D. Anderson, India, 25; Hopewell, Tenn., to Monsoora Building Fund, Egypt, 5; to same from Y. L. M. S., Londonderry, O., 7; Women's Medical Hospital, India, Mission Band, Braddock, Pa., 5; "Willing Workers," Welda, Kan., 4; Springfield, O., 20; Mission Band, Springfield, O., 20; Des Moines Presb., present to Miss C. E. Wilson, 80.20.

HOME MISSIONS.—Clinton, O., $10; Mt. Prospect, Pa., 10; M. B. Mumford, N. Y., 10; Cochranton, Pa., 8; North Cedar, Kan., 2; 2d New Castle, Pa., 10; Bethel, Beaver Valley Pres., 8; Y. L. M. S., 7th Pittsburgh, special, 5; Page Center, Ia., 5; Beaver Run Pres., special, 6; "Busy Bees," 1st Chicago, 19; 1st Ohio Presb., 71.14; Oregon Presb., debt, 2.55; Union Butler Presb., 15.20; St. Charles, Ia., 3.80; Knoxville, Ia., 10; Newton, Ia., 2.20; Chariton, Ia., 2; 6th Alleghany, special, 15; Y. W. M. S., College Springs, Ia., 5; Garnett, 8; Shiloh, Ind., 16.15; Caledonia, Ind., 8; Wheeling, W. Va., 40; Garner, Ia., 1.25; Dorcas Class, Sharon, Ind., 2; Grand Prairie, Ia., 5; Sidney, O., 5; Bellefountaine, O., 10; Kenton, O., 8; Y. L. M. S., 2d Monmouth, 10; Greely, Col., 7; Tranquility, O., 5; Y. L. M. S., Bloomington, Ind., 7; 1st San Francisco, 5; Northwood, O., 8.75; Conemaugh Presb., 50.

WARM SPRINGS.—Sterling Valley, N. Y., $10; York, N. Y., 12; M. B., Beaver, Pa., 5,60; M. B., Sterling

Valley, N. Y., 5; Y. L. A. Soc., 4th Allegheny, 50; Oregon Presb., 5.80; Cadiz, O., 8.50; Lacona, Ia., 5.

ENGLEWOOD MISSION.—1st Washington, Ia., $15; Y. L. M. S., 1st Washington, Ia., 5.

FREEDMEN'S—Sterling Valley, N.Y., for Knoxville, $6; Powers, Pa., 8; Braddock, Pa., on salary of Missionary to Freedmen, 10; Mission Band, 1st Monmouth, for Chase City, 5; 2nd New Castle, 15; Neshannock, Pa., 5; 1st Ohio Presb., 10; Oregon Pres., on debt, 2.50, Newton, Ia., 3.10; Y. L. M. S., College Springs, Ia., 7; Wheeling, W. Va., 10; Garner, Ia., 1.25; Grand Prairie, Ia., 10; Huntsville, O., 20; Y P. M. S., Sugar Run, O., 3.50; Scotch Ridge, O., 10; Bellefountaine, O., 10; Kenton, O., 6.75; Y. L. M. S., Bloomington, Ind., 7; West Union, Ill., 5; Tranquility, O., for Little Girls' Home, 5.

CHURCH EXTENTION.—Clifton, O., $11; Cedarville, O., 7; Sterling Valley, N. Y., 2; Cochranton, Pa., 8; Lawrence, Kan., 10; Bethesda, Pa., 19; 2d New Castle, 19; Y. L. M. S., Bethesda, Pa., 16; 1st Ohio Presb., 56; Oregon Presb., 10, and on debt, 2.50; Lacona, Ia., 5; Charlton, Ia., 2; Y. W. M. S., College Springs, Ia., 5; Uniontown, O., 2; Garnett, 8; Greenville, Lake Presb., 10; Spring Hill, Ind., 10; Wheeling, W. Va., 10; Garner, Ia., 1.25; Y. L. M. S., Grove City, Pa., 5; Elderton, Pa., 5; Y. L. M. S., 1st Washington, Ia., 14; Hunsville, O., 4.65; Silver Creek, O., 10; Bellefountaine, O., 7.50; Y. L. M. S., 2d Monmouth, 10; Y. L. M. S., Bloomington, Ind., 7.

PARSONAGE FUND.—Braddock, Pa., 5; Springfield, O., 5; 1st Washington, Ia., 14; Uniontown, O., 10; Wheeling, Va., 10; West Sunbury, Pa., 10; Y. L. B., Wooster, 13.

MINISTERIAL RELIEF.—Cedarville, O., 8; Sterling Valley, N. Y., 1; Y. L. M. S., New Concord, O., 4; Y. L. M. S., Bethesda, Pa., 16; 1st Ohio Presb., 5; Hanover, Pa., 7; Charlton, Ia., 1; Uniontown, O., 3; Cascade, Ia., 5; Wheeling, W. Va., 10; Garner, Ia., 5; Dorcas Class, Sharon, Ind., 1; Piqua, O., 3.

ORPHANS' HOME.—Charlton, Ia., 1; Uniontown, O., 2; 1st San Francisco, 5.

WAITTBURG ENDOWMENT FUND.—Bethesda, Pa., $10.

UNDESIGNATED.—Y. L. M. S., McKeesport, Pa., 30; Oregon Presb., 36; Miss F. McKinley, Olathe Kan. 20; Monmouth Presb., 7.71; Denver, Col., 42; A Friend, of Missions, Dexter, Ia., 15; Tingley, Ia., 10.

RECEIPTS FOR MAY, 1888.

FOREIGN.—5th Alleghany, 10; 7th Alleghany, for Egypt, 12, for India, 12; Vermillion, 5; Warrensburg, Mo., 5; Jefferson, Brookville, Presb., on debt, 11; Mahoning, Brookville Presb., 8; Service, Pa., 22; Bellefountaine, O., 10; Harmony, Pa., debt, 22; Freeport, Pa., on debt, 18; Utica, Pa., 10.

SALARIES.—Miss Campbell, Monmouth, Presb., $72.57; Miss Smith, Princeton, Ind., 10; 1st Kansas Presb., 37.50; Miss M. Strang, Southern Ill., Presb., 61.35.

MISCELLANEOUS.—Glade Run, Pa., for Mrs. Martin's Memorial, 1.70; Harmony, Pa., for Dr. White's Hospital, India, 18.

HOME.—5th Alleghany, 10; 7th Alleghany, 5; Southern Illinois Presb., 6; "Willing Workers," Wooster, O., 5; Mission Circle, 5th Alleghany, 20.

INDIAN MISSION & BUILDING FUND.—Mission Circle, 5th Alleghany, 10; Harmony, Pa., 18; Concordia, Kansas, 7; Hanover, Pa., 6; Infant Class, McKeesport, Pa., 5.

FREEDMEN'S.—5th Alleghany, 10; 7th Alleghany, 5; Bellevue, Pa., 36; "Busy Bees," Bellevue, Pa., 5.

CH. EXTENSION & PARSONAGE FUND.—Oak Grove, Alleghany Presb., 5; 1st Alleghany, 50. 7th Alleghany, 5; Southern Illinois Presb., 3; Washington, Pa., 33.42; Y. L. A. Soc., 1st Alleghany, 5.

MINISTERIAL RELIEF.—"Little Gleaners," Topeka Kan., 3; 7th Alleghany, 5.

ORPHAN'S HOME.—7th Alleghany, 3.

LITTLE GIRLS' HOME, KNOXVILLE.—Indiana, Pa., 12.75.

E. J. SLOAN, TREAS.

Received for the Mrs. Martin Memorial Fund, to June 25, 1888:

Mrs. David Bradfute, Cedarville, O., $1.00; Mrs. Jas. J. Cochrane, Armada, Mich., 60; Mrs. Wm. M. Gray, Armada, Mich., 50; Mrs. Dr. Robertson, Armada, Mich., 50; Mrs. M. O. Doig, East Meredith, N. Y., 25; Miss Jessie Doig, East Meredith, N. Y., 15; Mrs. Jas. Archer, Steubenville, O., 1.00; Mrs. George Lester, North Argyle, N. Y., 50; Mrs. D. Copeland, North Argyle, N. Y., 50; Mrs. Jane Henning, North Argyle, N. Y., 1.00; Miss Helen Moffat, Woonsocket, Da., 20; Mrs. Findley Harper, Xenia, O., 25; Miss Alida Harper, Xenia, O., 10; Mrs. Andrew Boyd, Mrs. Martha J. Sharp, Mrs. M. J. Hughes, Elizabeth, Pa., 1.85; Mrs. A. B. Tilford, Wurtemburg, Pa., 25; Mrs. S. A. Moore, Shippingport, Pa., 25; Mrs. Fanny E. McCall, Morgansville, O., 40; Mrs. D. K. McKnight, Rix Mills, O., 30. SOCIETIES.—Jamestown, Pa., 3.00; First Pittsburgh, 10.00; Beaver, Pa., 2.20; Bloomfield, O., 2.00; Mission Band, Washington, Pa., 1.00; 1st Xenia, O., 5.00; Jamestown, O., 1.25; Mrs. Isabelle Gray, Romeo, Michegan, 1.00.

The total receipts for the Mrs. Martin Memorial Fund amount now to $112 19. The fund will be closed July 1st. Any subscriptions received before that date will be acknowledged in the August number of the Magazine.

MRS. J. G. CARSON, Treas.

Annual report of the Woman's Missionary Society of U. P. Church, Stamford, N. Y. F. B. Murch, Pastor.

"Go ye into all the world and preach the gospel to every creature," was our Saviour's commission to his disciples and followers before his ascension. This injunction is no less binding upon those living in this later age of the church who love the gospel of our Lord Jesus Christ. It is not required that all should go personally to the work of missions, but every one can do something to further the extension of the Redeemer's kingdom, if not in person, by the use of the means which God has blest them; by prayer, and by such influences as will incite others to the same labors of love. This has been the object and aim of our society, which is still in its infancy. It was organized in April '87, with thirteen members. At our annual meeting we were happy to record forty-five names on our roll, twenty being the average attendance at the monthly meetings

We commenced our work with some fear and uncertainty, hoping for a blessing on our efforts. We have realized this hope in the increase of our numbers, the interest manifested in our meetings and a willing cooperation of the members in any benevolent work presented.

Reviewing the way in which we have been guided in this our first year as a society, we are encouraged to continued effort and stimulated to more earnest endeavor, trusting the Master we serve will own and bless our work for His name's sake, and help us faithfully to follow the injunction which is the motive motto of our Society, "Whatsoever ye do, do it heartily, as unto the Lord."

Our Treasurer reports: Monthly subscriptions, $45.89; contents of children's mite boxes, $13.38; donations, $17; expenditure for a barrel of clothing forwarded to Freedmen's mission, Chase City, Va., $18.45; leaving a balance in the treasury of $57.32, which has been donated to the Warm Spring Indian Mission, Oregon.

MRS. F. B. MURCH, PRES.,
MISS L. RICH, SEC.,
MRS. D. C. SHARP, TREAS.

The Missionary Societies of Omaha Presbytery met at the Park Avenue Parsonage, April 11th, at 2:30 p. m., to organize a Presbyterial Society. A program previously prepared was carried out. Mrs. J. R. Cannon, of the 1st church, Omaha, opened the meeting with devotional exercises, after which Mrs. Rev. John Williamson, of the Central church, read a very interesting and profitable paper on "The Benefit of a Presbyterial Society."

Two delegates from each society were appointed a committee on nominations of officers and the following elected: Pres. Mrs. Rev. J. A. Henderson, of Park Avenue, Cong., Omaha; 1st V. Pres., Mrs. J. R. Cannon, of the 2d church; 2d V. Pres., Mrs. Ida Bell, of Dunbar; Rec. Sec., Miss Belle McCullough, of the Central church; Cor. Sec., Mrs. Rev. Thos. McCague, of the Central church; Treasurer, Dr. Elenor Van Atta, of the 1st church.

Committees were appointed and methods of work discussed. In the evening at 7:30 the society met in Park Avenue church. Mrs. Rev. McCague led the devotional exercises. Miss Lyda McCool gave a very cordial greeting in the name of the Park Avenue Society, expressing great hopes for the future of this Presbyterial Society.

Dr. Eleanor Van Atta read an excellent paper, the appreciation being shown by the wrapt attention of her audience during the reading and some applause at the close. The Park Avenue choir favored us with music. A conference was held in which a number of the members of Omaha Presbytery took part. The Society adjourned to meet at the same time and place of the Spring meeting of Omaha Presbytery.

BELLE MCCULLOCH, Rec. Sec.

BIBLE READING ON WEALTH.

The Church of Christ has not yet come to a true and adequate sense of God's purpose in giving wealth. Indeed, the greater number of God's people hardly know what wealth is, what is included in it. It means to them money or property, and does not include knowledge, ideas, discipline of mind, heart-culture, the faculty of friendship, the power of sympathy, or anything else of the only real wealth. The people of God will never accomplish their full duty 'till they come to clearer ideas and more heroic practices regarding the possessions of their hands and hearts. Such larger knowledge must come from the Bible, and I offer this slight contribution that some may see just how God regards wealth, and what He requires of us in the disposition of it:

1. *The true source of wealth;* Deut 8, 7-9; 7, 13; 8, 18. T. is verse cuts through our proud notion that we obtain our wealth by our own power; the power is all of God: 1 Chron. 29, 14-16; Ps. 50, 12.

2. *The purpose of wealth.* God does nothing without a reason for it. Why does He give wealth?

(1.) *To fulfill the old covenant made with Abraham:* Deut. 8, 18. This is a very remarkable passage. God is faithful to His covenant promise, and the vast wealth of American Christians today is given them in fulfillment of the old promise made to Abraham. It is wonderful when we come to think of it. God is faithful, are we faithful? At least nine billions of wealth is in the hands of American Christians today, and it is not consecrated. Every time the sun sets the nation sees $7,000,000 added to its wealth, but it is not heaped on the altar of our Lord. Men put $500,000,000 into new railways last year, but the King's treasury is allowed to run empty. Oh, that we might realize that the faithfulness of our God calls us to faithful dealing!

(2.) *God gives wealth to be used for His glory:* 2 Cor. 8, 19; 9, 12-13.

(3.) *Our wealth is put into our hands for the blessing of others:* Matt. 19, 21; 1 Tim. 6, 17-18; Jas. 2, 15-16.

3. *The temptation of wealth.*

(1.) *To forsaking God:* Job 21, 13-15.

(2.) *To idolatry:* 1 Tim. 6. 9-10; Job 31, 24-28; Matt. 6, 24.

(3.) *To oppression:* Micah 6, 12; Jas. 2, 6; 5, 4-6.

4. *How to avoid the dangers of wealth.*

(1.) *By consecration of self:* 2 Cor. 8, 5; 1 Chron. 29, 3-9. How many of us give to God "with perfect heart," because we have "set our affection to the house of our God"? The collection basket passes and we say within ourselves, "I suppose I'll have to give something, they're likely needing it." If we give ourselves to God we will give our love also, and this actively, "setting our affection." When we thus love we will give freely of our substance, for it is love's nature to give.

(2.) *By consecration of one's wealth:* 1 Chron. 29, 5; Mal. 1, 8; 3, 10.

(3.) *By seeking daily the true riches;* 1 Tim. 6, 17-19; Matt. 6, 20-21.

Faithful and close study of 1 Chron. 29, compared with 2 Cor., chapters 8 and 9, together with the rich and helpful hints scattered all throug Deuteronomy, will give the spiritual mind a very plain view of God's idea of wealth. If the Church would feed upon and digest these three chapters alone there would be no lack of either men or means for any work of the Lord. The whole round world would feel the mighty result from the impartation of new strength. THOS. M. CHALMERS, *Topeka, Kansas.*

IN MEMORIAM.

Adopted by Conemaugh P. L. M. S., at Homer City, April 26, 1888

The unforeseen providence of God often compels us to yield up our dearest friends, and sacrifice our most cherished hopes. Such has been the will of God since our last Presbyterial meeting, to call from our midst Mrs. W. W. Pike, of Johnstown, a co worker in whom we had special delight and implicit confidence, a devout Christian and a most earnest worker in the Church, faithful at every post of duty. When the Master called He found her ready.

Resolved, That we bow in humble submission to the will of Him who doeth all things well.

Resolved, That we shall all strive to imitate her Godly example, to never weary in well doing, to labor daily and prayerfully for the Church and its cause.

Resolved, That we extend our heartfelt sympathy to the lonely husband and motherless children, and commend them to the tender care of the Good Shepherd, who carrieth the lambs in His bosom.

Resolved, That a copy of these resolutions be presented to the family of our lamented sister, and that they be published in the Magazine and Church papers. MRS. CELIA PATTERSON, Com.

Resolutions on the death of Mrs. Emma Moats, a member of the United Presbyterian church, of Jamestown, Pennsylvania, adopted by the Ladies' Missionary Society:

WHEREAS, God in His providence has been pleased to remove from us by death, our sister, Mrs. Emma Moats, to enjoy the reward of those who are ever faithful in the Master's service.

Resolved, That, while we deplore our loss, we bow in submission to His will who doeth all things well. That cherishing the memory of the departed, we are admonished by her death to renew our efforts in the cause to which our society is devoted.

Resolved, That in her life, though one of many years of weakness and bodily suffering, she beautifully exemplified the power of the religion of Jesus to comfort and sustain her while waiting the footsteps of her Master's coming. She always manifested intense anxiety for the saving of souls and advancement of the Saviour's Kingdom. May we be admonished to have our lamps trimmed and burning, so when the summons comes we may be ready, and meet her on the other shore, where she is waiting to welcome us.

Resolved, That we extend to the family and friends our Christian sympathy, and commend them to the love of the Saviour whom she long served and trusted.

Resolved, That these resolutions be placed in the minutes of our society, a copy be sent to the bereaved family, and also to the Jamestown Sentinel and WOMEN'S MAGAZINE.

MRS. M. J. CHRISTY, }
MRS. E. D. GAMBLE, } Com.

Resolutions of the Ladies' Missionary Society, of Jamestown, Pennsylvania, on the death of Mrs. Margaret McKinley:

WHEREAS, It has pleased God in His infinite wisdom to remove from earth Mrs. Margaret McKinley, one of the oldest members of this society and congregation,

Resolved, That we deem it most fitting that we express our appreciation of her character by giving this small tribute to her memory.

Resolved, That we remember her as a mother and dear Christian friend who was deeply interested in the cause of missions, and a safe counsellor in every good work, one whose seat in the House of God was seldom vacant, and who showed by her Christian walk and her fervor in waiting on the Ordinances of God that the blessings of the Gospel were to her a treasure that maketh not ashamed.

Resolved, That we, who are left behind, be admonished to greater diligence in the cause of the Blessed Saviour, to work while it is day, for the night cometh when no man can work.

Resolved, That a copy of these resolutions be given the family, and they be placed on record, and be published in the WOMEN'S MAGAZINE and Jamestown Sentinel. MISS KATE SLOAN, }
MRS. S. J. MARTIN, } Com.

The L. M. S of the Second U. P. church, Alleghany, Pennsylvania, desire to express their sorrow at the the death of their friend and colaborer, Mrs. Anna B. McCain, and to extend to her family their most earne t sympathies—commending them to our kind and loving Heavenly Father, who, while He has taken away their dear one, yet doeth all things well.

During her last illness she manifested the most perfect trust in God, placing herself entirely in His hands and resting in His love. Being called upon to part with her children, she cheerfully committed them unto her Heavenly Father's care, saying that she knew He would care for them better than she could. Such sublime faith we have seldom witnessed. Truly, the "Secret of the Lord is with them that fear Him."

Mrs. Mc Cain was an honored manager of this society, the first one whose loss we are called upon to mourn. She took an active interest in all the work of our association, and was dilligent in every good work. She rests from her labors, and her works do follow her.

MRS. MARY A. MCMILLAN, MISS EMMA MABON,
MRS. JENNIE C. FRASER, Committee.

Wm Dowell.

GROUP OF INDIAN WOMEN.